

A Christian physician, healing the poor and the needy; and the people will bless you and your Lord. Are you a soldier? A Christian soldier, spreading divinity amidst human strife; and the people will learn that the gospel seeks not blood, but can heal all the wounds of war. Are you a merchant? Be a Christian merchant, buying and selling according to the eternal law of God, and the people will learn honesty and truth, and trust in Christ, because they can trust in you. So, in all your relations; "whatever ye do, whether in word or deed, do all in the name of Jesus Christ." Then Jesus Christ will make that which is yours, His;—and will grant a corresponding blessing to it, as to his own.

MEMORIAL OF MRS. HEMANS.

A better memorial of her than any from her own pen, or from the recollections of her family, will be found in the beautiful testimony of an attendant, who has since followed her beloved mistress to the heaven of rest. It occurs in a letter written by her a few months after Mrs. Hemans' death; and it is a remarkable instance, not merely of innate susceptibility and delicacy of feeling, which are not confined to any particular rank or station, but of an intellectual refinement like that of the "Daughter of the Nile," which is not usual among persons of her station in life. It seems as if her intercourse with Mrs. Hemans had other realized her—and who can say how much the Scriptural knowledge and humble faith of the dependent, were blessed to her highly gifted mistress.

"It is a continual cause of thankfulness to me that I was so wonderfully supported, even to the last sad hour—and it must ever be to me; it is a thing not to wear off. Oh, no! with me it seems to deepen daily—remembrances grow dearer. My thought often is like some hidden, treasured thing which no power could win from me. I feel that it would be downright selfishness in me to wish her back; it may well be said this was not her rest. She ever seemed to me as a wanderer from her heavenly Father's mansion, who knew too much of that home to seek a resting place here! She often said to me, 'I feel like a tired child—wearied and longing to mingle with the pure in heart.' At other times she would say, 'I feel as if I were sitting with Mary at the feet of my Redeemer, hearing the music of his voice, and learning of him to be meek and lowly.' And then she would say, 'Oh, Anna, do not you love your kind Saviour? The plan of redemption was indeed a glorious one; humility was indeed the crowning work. When any body speaks of his love to me, I feel as if they were too slow; my spirit can mount alone with them to those blissful realms, with far more rapidity.'

"My heart goes too full for utterance when I think of her affectionate manner to me. She often told me that she believed I had been sent to her in answer to her earnest prayer, and said that, whatever might be her fate, I might always feel that my being with her was not in vain. These were her words, and the dearer they are to me, the more I feel that I am indebted to her for such an inestimable blessing. It is one for which I feel that I shall have to render an account. May it prove a blessed one! I wish I could tell you more of what she said, but my language is poor, so weak, that when I would try, it seems as if I were robbing her words of their brightness; but then I know that none can speak as she did. These are not words of course; no, I can truly say my ties to earth are weakened, because she is no longer here!—London Christian Observer.

We find something new and interesting respecting President Harrison from every quarter. The extract below is from a sermon of the Rev. Mr. Brooks of Christ Church, Cincinnati. It may be read with profit by many members of our churches who do not consider it important for them to attend all the religious services which their pastor may appoint, or who allow a slight cause to keep them away.

"He took pleasure in the more social, or less formal exercises of religion. When in the city, he seldom failed to attend the weekly meeting held in the lecture-room; and on one occasion he sharply rebuked himself in presence of a number of his family for having forgotten it. Nor can we forbear to mention the impression which was made upon us, by his attendance on one particular evening. It was while the returns of the presidential election were coming in, and when his success had just been placed beyond all doubt. His friends were rejoicing and congratulating him. The night was damp and dreary, and there were few in attendance; but our venerable parishioner was among them. And when I saw him enter, the thought which passed through my mind was this: 'Surely, if at such a time you can remember the weekly meeting and come out to it in such weather, you must take pleasure in being there two or three are met together in the name of Christ.' On that occasion my remarks were very plain, and involuntarily shaped with a reference to him; but, instead of indicating the least offence, he came forward and saluted me with special cordiality and unusual seriousness of manner."

GENERAL HARRISON AND BISHOP CHASE.—The venerable Bishop Chase informed me that on his first missionary visit to the West, he was the pioneer of our church, about twenty-six years ago, Gen. Harrison was one of a few gentlemen, who, in a private house in Cincinnati, cordially co-operated with him in organizing the first Protestant Episcopal church in the great valley of the Mississippi. Of that church he remained a constant and persevering friend, freely contributing of his wealth, and personal services to the advancement of its prosperity; he was also regular and exemplary in his attendance upon its devotions. "My good bishop," said he, meaning the bishop of the church in Ohio, "has written me a letter of excellent advice as to my Christian duty in the high station I am called to fill—I shall often consult it, and endeavor faithfully to comply with it."—Rev. Dr. Henshaw.

* May we not expect that this letter will be communicated to some of our periodicals?

THE DRUNKARD CURED.

The Rev. Mr. Pratt, Episcopal clergyman of Portland, related the following fact in a recent Temperance speech. The subject of the narrative was the brother of a clergyman from whom he received the account.

From early life he had been accustomed to a glass of wine. Habit had fed the passion, till he was accustomed in his walks, to call occasionally at the store for something stronger, and thus went on till he was frequently found in the gutter, and became a despised outcast, the loathing of even his friends. In an interval of sobriety and reflection, his true condition flashed upon his mind—he was affected by it, and exclaimed, has it come to this? He resolved on amendment, and sought his might. He went to his father, made known his purpose, and sought his co-operation. The father was ready of course, and asked, what can I do? The son besought him that he might be locked up in his chamber and not suffered to leave it, however earnestly he might plead to be released. This was done.

For three days he was a raving maniac, and begged of his father in the most earnest manner, to be relieved from his confinement. But the father, tender-hearted as he had always shown himself, was inexorable, thinking that though death should be the result, it would be better to die there, than of drunkenness abroad. After three days the young man's delirium left him, and he lay spent. Nevertheless he recovered his health and became a sober man. But in an evil hour, he accepted an invitation to a dinner party—the wine glass was placed in his hand to drink the health of a friend—he drank, and the next day was in the gutter. He formed a second purpose to recover himself, and consulted his father, who said

I will do anything possible, my son; but what can it be? The son begged to be sent to sea in a temperance whaling ship. It was done. He was absent three years, and came home a perfectly sober man, the joy of his friends, as one alive from the dead. But the dreadful dinner party came again—a glass of wine taken at a dinner party again destroyed his self control, and again his former loathsomeness and degrading habit returned. But he was originally a noble spirit, and a third time he resolved, at any cost, to break from the enchantment; and obtained his father's consent to go on to one of the small islands in the harbor of his native city, with a fixed purpose never to leave it, never to touch his foot on any other soil, but the soil of that island. This purpose he also executed, and never relapsed. There he spent his days, cut off from the temptations of dinner parties, and there he died, a sober man.

(Olive Leaf.)

BOSTON RECORDER.

FRIDAY, JUNE 18, 1841.

"PROGRESS."

Some of our readers may not, perhaps, be able to understand the technical meaning of this word, and therefore need to be informed that it is the watchword of some of our transcendental mystifiers. It is interesting, though painful, to witness the developments of this new philosophy; though, perhaps, we ought not to call it new, for it is, after all, but a refined edition of Quakerism. But, as showing the tendencies of Unitarianism, it is a matter of no small importance; and we look on with some interest to see what the more cautious portion of that denomination will do with this new visitor. The abstract of Mr. Parker's ordination sermon, which we recently published, is another indication of the "progress" of things. Mr. Folson, the Unitarian clergyman of Haverhill, who was present as one of the council at the ordination, has published a piece over his own signature, in which he says he feels it his duty to state that "most of the ministers and many of the society, expressed dissent from the opinions advanced in that discourse; and some, the very strongest reprobation of them, as deistical." And that, in the other performances, the recognition of Christ, as Master and Lord, and of his gospel as words which he spoke by authority, was full and explicit,—especially in the ordaining prayer, by the venerable Dr. Pierce, was it again and again made, with all his characteristic emphasis, and clearness, and solemnity. He thinks there was no necessity for a distinct avowal or protest, in relation to the sermon, because the people were "of age and could speak for themselves." Though he confesses that the sermon was "another gospel," yet he thinks Mr. Parker is very much to be admired for his "force of truth, and reliance on the powers of man."

So, it seems, a sermon at the ordination of a professed Christian minister, decidedly deistical and profane, is not a matter of sufficient consequence, in the eyes of the Unitarian clergy, to demand a formal protest or disclaimer. Whether the people who sit under their preaching will be satisfied or not, we cannot tell; but the following remarks of the editor of the Boston Courier, appended to the account of the ordination, already published, will perhaps give some clue to the state of feeling on the subject: "It seems to us—if we may be permitted to give an opinion in the matter,—that there is a duty for the Unitarian clergy to perform—and that is, to say distinctly, yes or no, to the question, Is a preacher of such sentiments a Christian minister? They claim to be Christian ministers: Is he one of them? Their affirmative answer to these questions would save a world of controversy, and render entirely superfluous the study and labor of many a sincere, honest, and pious young man, who devotes himself to the profession of what he believes to be the Christian ministry." These are serious questions, and we see not how the clergy to whom they are proposed can get along without answering them; but perhaps there may be difficulties, arising out of by-gone acts, which will prevent their doing so.

A writer in the Puritan quotes the following clause from the Revised Statutes of Massachusetts, and inquires whether Mr. Parker's sermon was not a violation of it; and for ourselves, we cannot see but it is as much so as the publication for which Abner Kneeland was prosecuted: "If any person shall wilfully blaspheme the holy name of God, by cursing or contumeliously reproaching the holy word of God, contained in the Holy Scriptures, or exposing them to contempt or ridicule, he shall be punished by imprisonment in the State prison not more than two years, or in the county jail not more than one year, or by fine not exceeding three hundred dollars, and may also be bound to good behavior."

We wait, with some anxiety, to see the developments of these things; and would especially expect to treat the prayers of those who regard the honor of God and his word, that such a direction may be given to matters as shall tend to the furtherance of evangelical religion. It is painful however, to witness the breaking away of restraints, which a reverence for the Bible has kept upon society, and we regret to know that the effects of Mr. Parker's sermon are already beginning to show themselves, in this manner, in some quarters.

VACANT PARISHES.—No. IV.

CANDIDATE PREACHING.

It ought always to be considered, as it really is, a great calamity to a parish, and a great detriment to the cause of religion, among them, to be destitute of a Pastor. It may, we think, be safely asserted, as a general rule, that no advance is made, in the cause of religion, while a parish remains vacant. There may be exceptions, but the case more frequently is, that there is a backward progress. There may be various causes for this, but we are now concerned with but one. Why is it that so little good results from candidate preaching? And, the answer is, that the circumstances in which both preacher and hearer are placed, are exceedingly unfavorable to spiritual profit. The temptations to effort at display and popular effect, on the part of the preacher are very great. Of course, we do not presume to charge candidates with these motives; but so long as the adversary goes about as a roaring lion, they will be beset by them; and so long as they are imperfect, they will be liable to be more or less influenced in this way. On the other hand, instead of regarding the preacher as the ambassador of God, and inquiring what message he has for them, the people will be disposed rather to regard him as the subject of their criticism; hence, the real character and design of preaching are thus lost. But this, for the time being, is not the only evil. The habit of critical hearing is acquired, which is exceedingly unfavorable to spiritual profit. By this, we do not mean the careful consideration of the doctrines advanced, and their comparison with the word of God; but, a criticism of style and manner, which turns off the attention of the hearer from the truth

itself, and prevents its personal application and present impression. It is hardly possible that this habit should not be acquired, where a new preacher comes before the congregation every few Sabbaths; but especially if he comes in any sense as a candidate for settlement. Hence, it is not perhaps too much to say that the ministerial labor expended in this way, is almost, if not quite, wholly lost.

But what remedy is there for this evil? We are not sure that there is any remedy except in a higher state of spirituality and devotedness, and less worldliness of spirit in religious matters, both on the part of ministers and people. But we have one or two suggestions to make, in the conclusion of our remarks on this subject. In the first place, no parish ought to set out with the expectation or design of obtaining the greatest or best man the country will afford; and of trying every one there is in the country, in order to have choice of them all. Such a course is unworthy of the object in view, and really an imposition upon the ministry; and no marvel if those who pursue it, should run the whole rounds, and get a "crooked stick," after all. Yet, it would seem, from the course pursued by some parishes, which remain vacant one, two, three, or four years, for want of a suitable minister, that such is really their intention. But, to avoid the evils specified, there are two courses which may be pursued, either of which we think affords more prospect of profit to a congregation than the usual course of candidate preaching. One is, to seek a person well recommended, and employ him for a year as a stated supply. If he is a suitable person for their pastor, they will probably unite upon him; if not, a year's experience will prove it. Another way is, never to invite a man to preach as a candidate, without intending to settle him. There is one parish in this Commonwealth, which has always pursued this course, with the very happy result, that they have never had a candidate whom they have not settled; and their settlements, we believe, have always been happy ones. The course they have pursued is, to make diligent inquiry concerning the man, and ascertain his qualifications and character, before they invite him to preach at all; and then, when he comes among them, he is treated as their minister—they open their hearts to him at once; and unless some gross defect is discovered in him, he can hardly fail to become their minister.

But, in the usual course of candidate preaching, where every one who preaches is considered in some sort as a candidate, the people do not feel at liberty to open their hearts to the minister who comes among them, lest they should in some manner commit themselves to one whom the majority might choose to settle; and this reserve is likely to be met in the same way on the part of the minister, thus tending to prevent the result which all have in view.

REASONS WHY YOU SHOULD SUBMIT TO THE WILL OF GOD.

1. Because He is stronger than you, and you cannot resist if you would. Submission on your part is inevitable. His pleasure shall stand and He will do all his counsel. His will shall be accomplished whether you submit or resist. You must either break or bow. You are entirely at God's disposal, and not all the men, angels and devils in the universe can deliver you. Though you should make a covenant with hell, and enter into agreement with death, yet God would disannul them. Submission is therefore inevitable.

2. Because He is wiser than you. Even if you could resist His will, it would be very foolish to do so, for He knows what is good for you far better than you know yourself, far better than your most prudent and sagacious friend. He understands you perfectly. He knows just what you need. He sees whether affliction or prosperity, sickness or health, wealth or poverty, will be best for you. He understands the effects of all possible contingent circumstances. He can tell just how this or that future event will affect you. He is therefore able to choose for you, better than you can choose for yourself.

3. Because He loves you better than you love yourself. Yes, however strange it may seem to you, the God whom you perhaps consider your enemy, whom you have always disobeyed and forgotten, whose yoke you think hard and unreasonable; this God loves you better than you love yourself. You may have loved yourself supremely ever since you were born; you may have centered every affection and interest and regard in yourself, and yet God loves you more. What is the whole wealth of your affection, suppose you pour it all out and exhaust it upon one object—what is it to the love of the infinite God? As a drop to the ocean, as a grain of sand to the universe. God has shewn that He regards you with this love by giving His Son for you. Even He could do no more than this. He regards you with this love of infinite benevolence, this boundless compassion, even if you are yet a rebel and a sinner against Him. It was for rebels and sinners Christ died. But if you are his dear child through Christ Jesus, He looks at you also with tender complacency. You are the object of a love from which neither life nor death, angels, nor principalities nor powers, things present nor things to come shall separate you.

Is it asking much of you to ask you to resign yourself to such love? Is it a hard matter to submit to the guidance of infinite wisdom and infinite love? Oh shame! shame! on our perverse and ungrateful hearts!

"Oh could I find from day to day,
A nearness to my God."

Christian, is this the breathing of your soul? There is but one thing necessary to its attainment. Avoid sin. Sin is the one thing and the only thing that separates the soul from God. It does that which neither life nor death, nor angels, nor principalities, nor powers, nor things present nor things to come, nor height nor depth, nor any other creature, is able to do. It brings a cloud between God and the soul, so thick that our prayers cannot pass through to Him, nor can the rays of his glory and the melting influences of his love reach us.

It is easy to know what is meant by nearness to God, if we reflect upon our feelings at different times, towards earthly friends. We all know what it is to experience that commingling of spirits which ensues when the full gush of thought and feeling from one meets an answering flow from the other, and in the blended current both souls unite and become one. And we know what it is too, when doubts have chilled our affection, and suspicions have grown up and been cherished in secret, to be with a friend in bodily presence but absent in spirit; kept apart as it were by an adamantine wall that reaches to heaven.

Such a wall does sin build up between the soul and God; and either any great sin unrepented of, or what is perhaps more common, an habitual course of careless living, a remiss and negligent walk, when small sins are committed without compunction, and there is no care to guard against occasions of temptation. Such a course of life has one inevitable result. It builds up gradually a wall of separation between God and the soul, which grows every day higher and stronger. The Christian may not be sensible, or but imperfectly so, of this result; he makes approaches to God in a certain way, i. e. he goes through the forms of prayer, but after all, it is like the intercourse of two friends in whose hearts some secret grudge is cherished. There is no nearness; the soul does not, so to speak, come in contact with the Father of spirits, and there is only a superficial and partial approach. From such interviews the Christian goes away unfreshened and unstrengthened; he has not been near enough to the Sun of righteousness to be either warmed or enlivened, or attracted towards heaven; it is hardly an interruption to the habitual train of worldly thoughts and cares in which he lives.

If you would avoid such a state, Christian, and would know the blessedness of nearness to God and communion with Him, you must watch against sin. For the Lord is a jealous God. He will not inhabit a divided heart; He will not bless with His presence and His love those who are not careful to remove the stumbling-blocks out of the path, and to prepare His way before Him.

HOME MISSIONS.

MAINE.—More than four-fifths of the Congregational churches in this State, have been aided by Home Mission funds; and about three-fourths of the ministry resident in the State have been more or less sustained by the same funds. More than \$7000 had been expended by the Missionary Society during the year ending April last—leaving the Treasury in debt nearly \$700. Calls for continued and increased effort are pressing and important; and the interest of the churches in securing the means of grace, and the zeal and fidelity of the laborers offer, no abatement.

NEW HAMPSHIRE.—The Missionary Society of this State has employed 47 missionaries the past year, and expended nearly \$50,000 in their support. The receipts of the year were \$453 more than the preceding year. In three years and a half, 17 churches have acquired sufficient strength to relinquish missionary aid—and a larger number have been hopefully born again, than during any similar period of the Society's existence.

VERMONT.—The Society has received the last year \$2,808, and expended \$1,346.88. It has employed 50 missionaries—and 200 members have been added to the assisted churches. 3 churches have acquired strength to stand alone. 10 have completed and dedicated houses of worship—good impressions have been made on thousands of minds—saints have found edification and comfort—wickedness has been restrained, and an amount of good effected, unobtrusive in its character, which cannot be measured.

MASSACHUSETTS.—The abstract of the annual report that has already appeared on our pages, renders any details of the proceedings and results of the M. M. Society unnecessary. The whole amount realized to the cause of Home Missions from the State during the year, is \$21,183.04.

CONNECTICUT.—\$5,564.66 have been contributed to the cause in this State during the year; 35 feeble churches have been aided, and several of them have reported seasons of special religious interest, and some of them have enjoyed glorious revivals.

RHODE ISLAND.—The Missionary Society of this State, after receiving generous aid from Connecticut for many years, has resolved to relinquish its dependence, and rely on collections within its own bounds. Four missionaries have occupied important posts in the State the past year, and about \$400 have been expended.

PHILADELPHIA SOCIETY.—The receipts have exceeded \$9000 more than \$1,300 above the preceding year. 49 missionaries have been in commission, and 65 congregations aided; seven new stations have been occupied, six houses of worship completed—216 added to the churches by profession.

UTICA, N. Y.—40 congregations within the limits of this agency have enjoyed the labors of 36 missionaries commissioned for 12 months each. Eight of the churches have enjoyed revivals of religion of peculiar interest—20 are reported as hopefully converted; 4 churches have been recently organized—3 have assumed the entire responsibility of supporting the gospel, and two have had pastors installed over them.

GENEVA, N. Y.—The receipts from the fields of this agency, have been \$9,551.83, being an excess of more than \$4,000 appropriated to missionaries within its limits. 60 missionaries have been employed, and 70 congregations blessed by their labors. Ten new fields have been taken up during the year, and several almost extinct churches have been re-established and saved.

WESTERN RESERVE, O.—21 missionaries have been commissioned to labor in this field; all of them except three, sustained by the contributions of the stronger churches within the limits of the Society. The churches have gathered strength, and a growing attachment to the ordinances of the gospel is witnessed. Receipts \$1,120.21—a small advance on the last year, which would have increased but for the pecuniary embarrassments of the country.

MARIETTA.—The limits of the agency embrace a population of \$134,000; \$465.11 only have been raised, and expended in the support of 3 missionaries—who have labored with acceptance and success. CINCINNATI, O.—\$2,850 have been secured by this agency, which, besides cancelling a debt of \$1,000 has sustained missionaries within its bounds. The necessity of increased means and labors is urgent—never was it more pressing, in consequence of the rapidly accumulating population.

ILLINOIS, WISCONSIN, and IOWA.—This state and these Territories have each their agents—but the fields are new, and they must depend for years on the beneficence of the Eastern churches, if they shall be saved from Romanism and Infidelity. They are taught to help themselves as efficiently as possible—and under the guidance of wise counsels, and with the persevering co-operation of the friends of Christ in New England and New York, they will soon have the satisfaction of contributing materially to the diffusion of the gospel over the world.

LIBRARY BUILDING AT CAMBRIDGE.

From the appendix to Pres. Quincy's History of Harvard College, we learn a few facts in respect to Gore Hall, the edifice which is now almost completed, and which is intended for the library. It is named in honor of Gov. Gore, by whose benefactions it is built. It was commenced in 1837, and is soon, we suppose, to receive the library. In its form and proportions, it is a specimen of the Gothic style of the 14th century. The hard Quincy granite, however, does not admit of the elaborate ornaments which are common to that style. The design of the exterior was taken from King's College chapel, Cambridge, England. In its plan the building forms a Latin cross; the length of the body being 140 feet, and that of the transepts 57 1/2 feet. The principal fronts are South and North; with octagonal towers rising from the ground on each side of the principal entrances, to the height

of 83 feet. In the interior are two ranges of columns, ten in each range, which rise from the floor to the ceiling. This open space resembles the nave of a small cathedral, being 112 feet long and 35 feet high. The books are to be placed in the alcoves, which are formed by partitions running from the columns to the walls of the building, somewhat in the form of the chapels in the aisles of many of the Catholic churches. The partitions, which form the alcoves, rise from the floor to the ceiling, 35 feet, and this space is divided by a gallery, which is formed over the whole space outside of the columns, at the height of 12 1/2 feet from the floor. The ascent to the gallery is made by light staircases placed outside of the columns.

The utmost precaution has been taken to guard the library from destruction by fire. In every part of the building, wood has been rejected where its place could be supplied by brick, stone or iron, without a great increase of cost in the construction, or inconvenience of some kind in the use. The roof contains no wood whatever, except the laths to which the slates are fastened. The weight of the iron of the roof is not more than half as great as would be required if it were formed of timber. No timber is used in the main floor, which is formed by brick vaults.

The whole number of books in the various libraries, in the year 1840, was as follows:

Theological Library, about	700 vols.
Medical, " "	1000 "
Law, " "	6100 "
Public, " "	39,161 "
Total,	46,861
In the Society Libraries of Students, 4,500	
Grand Total,	51,361

The library contains some ancient MSS. of considerable value. Among them is a parchment containing 16 sermons of Gregory Nazianzen; and an ancient roll, about a foot in breadth, on which is the book of Esther in Hebrew. The library, also, contains the MSS. papers of Prof. Sewall, of Arthur Lee, and of Prof. Ebeling.

Though the library looks large compared with others in our country, yet it is small compared with the real wants of scholars among us, or with innumerable collections, public and private in Europe.

NEW PUBLICATIONS.

SERMONS BY THE LATE REV. DANIEL A. CLARK, author of *Conference Sermons—Church Safe, &c.* In two volumes, pp. 324, 328. 12mo. New-York: John S. Taylor & Co. Boston: Crocker & Brewster. 1841.

These volumes contain thirty-eight sermons, numbered from 22 to 59; and what is singular, the last eighteen are placed in Vol. I, and the first twenty in Vol. II, owing probably to some oversight of the printer. They are very fairly published, and well accommodated to eyes that plead for the favor of a good type and a distinct page.

The sermons of Mr. Clark require no other commendation than they carry along with them. They are strongly marked by simplicity of style, clearness of statement, fulness of thought, directness of address, and pungency of appeal. If they sometimes savor of harshness in expression, they never go beyond the record "in point of doctrine and fact." The author who has kept perception of the truth of God, and deeply feels its power—especially if his mind is drawn by education or constitutional temperament to meditate chiefly on the deep things of the Law, Judgment, and the Retributions of Eternity, will unavoidably, contract a style of writing on all theological subjects, which must expose him in the judgment of some to the charge of severity. Allowance can readily be made for this; more so, than for the nervous, pointed, spiritless, lifeless style of thousands of modern essays, falsely called "Sermons." Though we do not admire every thing in the style of Mr. Clark, and think him sometimes deficient in taste, yet he "brings forth from his treasures things new and old," in a manner striking and solemn, and at moments when we were not looking for them; and leaves an impression that can rarely be recalled without profit and pleasure, by the spiritual mind. Such is the general character of these discourses, that we do most cordially wish they were multiplied an hundred fold, and placed in every family of our land. Whoever opens a volume of them will not be likely to lay it down suddenly, unless some call of business urge him away, or his heart rise against the truth of God.

THE LADY OF REFINEMENT, IN MANNERS, MORALS, AND RELIGION. By Mrs. Sandford, author of "Woman in her social and domestic character." Retitled from the second London edition, pp. 304. 18mo. Boston: James Loring. 1841.

This work is divided into fifteen chapters, and ably discusses the following topics; viz. Formation of female character; Religion, a ruling principle; Religious knowledge; The principles of Christianity; Practical Christianity; The employment of time; The mode of study; The advantages of study; Accomplishment; Temper; Taste; Benevolence; Marriage; The young wife; The young mother. It is by no means necessary to read each page of a work like this, to ascertain its value. It is a mine of instruction so rich and pure, that one cannot read a page any where without improvement. Evangelical religion is the basis on which the structure is reared; and all the materials wrought into it are gold, silver, and precious stones; and the hand that has reared it, is evidently guided by a clear mind and a warm heart. If the style be somewhat too formal, and occasionally a little obscure, it is yet uniformly masculine and dignified, in correspondence with the serious importance of the subjects discussed. It is a volume of singular merit, and deserves a place in every lady's library.

HOWARD EDWIN: A True Story. pp. 68, 18mo. American S. S. Union, 5 Cornhill.

The simplicity and naturalness of the tale attest its truth, apart from the direct avowment of the author. It aims to illustrate and enforce the duty of giving the heart to God in youth, by the history of the Edwin family—a history that is substantially verified by facts falling within the observation of most evangelical pastors. The results of worldliness, the divine method of correcting or destroying it, the working of conscience in the unrenowned mind, and the self-righteousness resulting from it, are points brought out in a shape and coloring, that cannot fail to leave a distinct and strong impression on the mind of the reader.

THE HISTORY OF ELEANOR VANNER, who died April 26, 1839, aged 10 years. Written for children of the same age. By John Curwen. pp. 68, 18mo. American S. S. Union, Depository, 5 Cornhill.

A more finely written volume for the use of children, is rarely prepared. The nature, characteristics, and results of youthful piety are beautifully portrayed in the historical sketch here given, of an English child by an English writer; and we hardly know whether most to admire the subject of the portrait or the skill of the painter—but on the whole conclude that neither are to be admired at all, in comparison with the riches of that grace that out of the mouth of babes and sucklings per-

fects praise to God. What the authentic monuments of advanced Christians are to the risen generation, the memoir of Eleanor Vanner is to the generation now rising up.

SPELLING AND THINKING CONVENIENT, or, the Spelling book made a medium of thought; the *Spelling book*, pp. 126, 12mo. New-York: Leavitt, Allen & Co. Boston: Tappan and Dana. 1841.

This is very literally a "spelling book," for there is not a reading lesson in it. Words are arranged, with reference to their meaning, as "nature, analogy, and common sense," in the opinion of the author, direct. This is, presenting "that the scholar is a thinking being and not a mere piece of mechanism"—a presumption not commonly allowed, than acted upon, no doubt. Whatever will develop and cultivate the thinking and reasoning faculties of childhood and youth, most effectively, is worthy of adoption into the system of teaching; and the plan here proposed and exemplified promises the best results; we hope it may be thoroughly tested. Its corrections of false pronunciation, so prevalent in this part of Massachusetts and its minute instructions on many matters connected with correct reading, and not commonly overlooked by teachers, are worthy of all commendation. Every thing great is made up of what is small—a fact too often forgotten by parents, teachers, and every body else—except an occasional writer of a spelling book.

MASTERMAN READY; OR, THE WRACK OF THE PACIFIC. Written for young people. By Captain Mayne. pp. 126, 12mo. New-York: Leavitt, Allen & Co. Boston: Tappan and Dana. 1841.

There is little danger that a work of fiction, written expressly for the young, by one so talented as Capt. Mayne, will want for readers, widely recommended by editors and reviewers or not. There is much valuable instruction however conveyed in these pages to the young mind, which may be recollected with advantage in future years, and even contribute not a little to the formation of an intelligent and useful character. The author designs to follow it up with other volumes of the same general design.

TASTE: A Suggestive Essay. By Disraeli. pp. 93, 24mo. Boston: W. D. Ticknor.

If a volume is to be valued by its "multitude of thoughts," rather than the number and size of its pages—or, by the justness of its sentiments, rather than the charms of its diction, this "suggestive essay," will be highly appreciated. Its title does not intimate the full aim of the author, and perhaps was selected for that reason. No subject whatever of deeper interest than that here discussed, and no pious mind will carefully peruse these pages from beginning to end, without thanking the author many times over for the elevating suggestions with which they are filled.

CONSTANCE; OR, THE MARRIAGE OF CONSTANCE. Tale of our times. 2nd Edition revised. pp. 132, 12mo. Boston: Saxton & Pierce, 133 1/2 Washington street. 1841.

We have not leisure to compare this second edition with the first, which was noticed favorably in our columns a few months since; nor is it necessary now to add anything to the simple announcement of the Boston publishers, in the way of recommendation.

THE HOME OF THE GILEADITE, AND OTHER TALES. American S. S. Union. Depository, 5 Cornhill. Boston, pp. 161, 18mo.

This neat volume comprises ten choice tales, which have heretofore been published, and read with great delight, in another form, and for other purposes. All of them are full of instruction and interest. Few more acceptable or useful tokens of affection, could be presented to a young friend of promise than is supplied by this book of Tales.

ORGANIC CHEMISTRY, in its application to Agriculture and Physiology. By Justus Liebig; Professor of Chemistry in the University of Giessen. Cambridge: John Oreen. Boston: J. Marshall, Co., and Little & Brown. pp. 435.

From a somewhat careful perusal of this work we are satisfied that it must be of great value to those who are engaged in cultivating the soil. It is full of accurate and important information which is not only of great practical value, but will tend to produce a great change in the science of husbandry. "It is not too much to say," we quote from *Silliman's Journal*, "that the publication of Prof. Liebig's Organic Chemistry of Agriculture constitutes an era of great importance in the history of Agricultural science. Its acceptance as a standard is unavoidable; for, following closely the straight path of inductive philosophy, the conclusions which are drawn from its data, are incontrovertible."

NEWCOMB'S YOUNG LADY'S GUIDE.—A third edition of this book has been published by J. B. Dow of this city. With the paper, type, binding, etc., it makes a very attractive volume. It has two or three qualities, which distinguish it from some other works, which have a similar design. Its spirit and its instructions are decidedly religious. Its aim is to form in those who read it a symmetrical Christian character, and hence its principles and its main themes are drawn directly from the Bible, while it discourages all labors, amusements, studies, etc. which are of doubtful tendency. It, at the same time, strongly commends those pursuits and that mode of education, and developing the female mind, which imparts wakeful attention, diligence, thought; and the result of which is a well balanced mind and

Rev. Mr. Austin of Sturbridge, on the state of Religion within the County, which was read as their report to the next General Assembly.